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SOCIOLOGY

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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism—the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physicalcosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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CHICAGO, ILL., OCTOBER 25, 1901. A. K. 62.

Whole No. 464

A Telling Vindication of Koreshan Universology.

Suspended Plumb-lines Show Marked Divergence, thus Proving Concavity of the Earth; Damaging Testimony to the Accepted Theory of Cosmogony.

IN ANOTHER COLUMN we give our readers the benefit of an experiment for one purpose, that resulted in the discomfiture of the "wise men" of the twentieth century. Four plumb-lines, two in each mining shaft, were suspended more than four thousand feet, and as they hung it was observed that they were farther apart at the bottom than at the point from which they were suspended. The funny thing about the whole matter is, that it is a puzzler to the men of "science." They say it must be due to some principle of gravity, but they cannot tell for the life of them what the principle is. What a pity that the shade of Sir Isaac Newton could not appear at this critical juncture of scientific speculation, and put forth another of his great laws! It seems that he never propounded a theory that two lines suspended from a height would diverge rather than converge, and that this furnishes another proof of the convexity of the earth.

"Why did not these plumb-lines converge as they should have done, and thus have furnished proof of the commonly accepted theory?"—especially now, when the Copernican astronomy is being disputed. "Why

should an experiment become so exasperating, at this critical time, as to confirm the absurdity of the Koreshan proposition that gravity is toward the circumference, not toward the center?" If the center of gravity is at the center of the earth, the lines would have converged. They did not; they diverged just in proportion to the amount demanded on the basis of the premise of the Koreshan Cosmogony. We could not only have told them of the result, but could have easily explained the phenomenon. This is perfect corroborative testimony of the concave theory. Just for the sake of the argument, why could not these plumb-lines have hung the other way? This would have saved so much of the vexation that will naturally accrue from this freak of Nature. "Now," say they, "those miserable Koreshans will have another argument to hurl in our faces. We wish Nature would behave herself and not give testimony in favor of such an absurd proposition as that Koreshan Cellular Cosmogony!"

If the men who are puzzled over these plumb-lines will come to us, we will tell them that the discovery was made over thirty years ago, that plumb-lines sus

pended from a height would diverge because the world is as it should be—concave. Ten thousand experiments of the kind, fairly made, would determine the same conclusion. We are glad to obtain this testimony, for it is a hard thing for the world to accept anything new except it come through certain authorized channels. Our readers will read with pleasure this certain testimony to the concavity of the earth. It comes opportunely, for now, as at no other period of the Koreshan movement, the scientific world is becoming interested in the discussion of the great question of what is the form of the world in which we live. The students of many of the institutions of learning throughout the

world are carrying the subject to their professors, and are determined to compel a discussion of the questions involved.

We have seen our greatest struggle in the promulgation of the principles of Koreshanity. We have fought the battle for thirty years, and have the enemy on the defensive if not absolutely on the retreat. We are not sorry that the battle has been a bitter one; we can better appreciate the power of the truth as it confronts the errors of the groping generations of the dark ages. The Lord comes in the midnight of the world. The future will laugh at the folly of the beginning of the twentieth century, in the realms of what it calls "science."

Communism and the Spirit of Sacrifice.

Divine Justice as Taught in Parable by the Lord Jesus; the Principle of Communism not Applicable from the Standpoint of Competism.

THERE IS A CLASS of people that is everlastingly harping about justice. These people are found in every phase and sphere of life. They have even been found in the Koreshan camp; but when their motives and operations are analyzed, they are discovered to be as void of the principles of justice as their words would imply that they comprehended it. The Lord had them among his following in the beginning of the age. It is the most difficult of all spirits to deal with, because founded upon a narrow consideration of the great purposes of life, and the experiences essential to the perfection of character. The Lord, fully appreciating this phase of weakness in the human constitution, put forth in parable a lesson to be handed down through many generations, which furnishes an important study for such as would learn from the highest wisdom the fundamental principle of penalties and rewards:

The kingdom of heaven is likened unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every

man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them and said, Friend, I do thee no wrong: didst thou not agree with me for a penny? Take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

The above is one of the most important lessons ever put forth in parable by the Lord Jesus. At the end of every career, there stands the altitudinal plane of every individual attainment; and not until that plane of awards and penalties is applied, can it be known what are the ends of justice in any individual case. The principle of communism in its application may appear to be the most unjust arrangement possible; because it involves a personal sacrifice which precludes the application of justice from the common standpoint of competism. Men are raised and educated in competism; and though they may imagine they have outgrown its influence on the heart and character, they are liable to deception.

In communism, the man with a thousand dollars is like the man with an hundred thousand, because the wealth passes to one common treasury, and all share upon the basis of fellowship and not upon the basis of what has been contributed to the common fund. If the man who has devoted the many thousands has done so upon the principle of love of the neighbor, the joy which comes to his heart is in proportion to the elimination from his mind of every conception of original ownership. "I have contributed only what did not belong to me; it belonged to the common fund." If he still harbors the feeling that "I have done something large and ought to

be specially rewarded," he fails to experience the joy which comes to the one making the complete sacrifice.

In a communistic body there never should be an intimation of injustice from one member to another; every one should be diligent in his own efforts, and should never drop a note of dissatisfaction to an uneasy member of the body. It is right and proper for

any member of the body, when he observes what seems to him to be an inequality, to suggest a correction to the official in charge, but never to the one he thinks is neglected or abused. The right methods are conducive to integralism; the wrong methods are responsible for such dissatisfaction and a great deal of the tendency to disintegrate. A word to the wise is always opportune and adequate.

The Personality of God's Holy Temple.

The Art of Deific Construction Applied to Divine Perpetuity; Supreme Aspect of Involution and Evolution Scientifically Exposed; Specific Functions of the Anointing Oil.

BERTHALDINE, MATRONA.

CONSIDER THIS SAYING of our Lord: "Ye believe in God, believe also in me"—the embodiment of Deity—Father-Mother of all being. Many are the sayings of the Lord in reference to himself as the personality of Deity. "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very work's sake." "He that hath seen me hath seen the Father." That he embodied the Mother God as well, is evidenced by the saying, referring to himself: "He that hath the bride is the bridegroom." He had inherent the conserving energies of the spirit of truth, the comforter and gestating power of divine being.

The Lord Jesus revealed in himself, one personality, the triunity of Deific attributes—Fatherhood, Motherhood, and Sonship. Divine Sonship in Him found most externalized and visible expression. The Son was the express image and likeness of his Father's person, and was—because of the inherence of the divine creative energies,—the procreator of himself in personal form, even as a kernel of wheat or the egg of a chick is the procreator of itself. The non-christian and nominal Christian of present godlessness worship an unknown, unknowable "Great Spirit," for lack of His known personification—a medium to make him knowable and known to natural humanity. Some say God is everywhere and in everything. He is also said to be infinite, that is, unfinished or incomplete. God is unfinished or incomplete until he has finished the procreation of himself in his own image and likeness. The great spirit of a tree is unfinished or incomplete until it has nucleated all its potencies in the seed of its own entire reproduction—body, soul, and spirit.

It is said by many that the great spirit may be sensed in the sun of the physical cosmos, in the war-rings of the mighty elements of nature, in the breath of the violet, or sparkling of a dewdrop. We say yes, sensed in the degree of development represented by each symbol of the language of the ultimate living Logos, the involution of all things. God may be in all

these things, in a degree of his being, and the symbolism of each may be spiritually discerned as related to his personality, if you have known God in the Alpha and Omega of his personal being. Those who know him thus may even rend the veils of his prophets with the sword of the Lord and of Gideon—the science of Messianic law.

God is unfinished in all things save Jehovah, his holy Temple, the increate Logos, before whom let all the earth keep silence. He alone can thus bear adequate testimony to the eternal equity of the laws of the universe, which operate to furnish justification for all the uses of their existence, in Jehovah, God's image and likeness, who is both their covenant or bow of promise and fulfilment. "And it shall be said in that day, lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

If God in the supreme sense, the Spirit of the death-conquering hero, were omnipresent, why should his people be said to wait for him? His appearance in the supremacy of his power is periodical, as is the supremacy of the seed form of each and every kind of life. This periodical manifestation must, from age to age, be awaited by those who believe in God and love his appearing and kingdom in whatever degree of the Word he, in the order of law, is due to be manifest. "Verily thou art a God that hidest thyself, O God of Israel, the Savior." His revealing comes in the fulness of times or cycles of which, in the various degrees of his being, he is the Alpha and Omega. He is always with us, according to the promise: "Lo, I am with you alway," because the anthropostic sun, or central intellectual and affectional vivifier, is always within the anthropostic universe as a mentality, while only periodically visible to the natural eye as a known personality at the nexus point of the great cycles of age-lasting life.

The most potential form of plant life is visible to the natural eye only when the plant's alpha and omega—its seed, marks the beginning and end of the cycles of continuity of life. When the life potencies of its seed have passed into the form of a developing plant representative of its evolutionary possibilities on the plane of its

natural existence, we see the plant as an aggregation of energized corpuscles which yield the ultimates of their power to the involving reproductive product called, in ultimates, the seed and savior of their kind, which kind may be improved to the limit of possibility by the application of the law of the cross, and by the culturing aids of scientific care and corresponding improvement in environment. The precipitates or retrogressive elements and energies resolve back into the most basic elements essential to the reconstruction of their kind.

God reigns eternally where he wills to reign in the order of the laws of his ultimate of being, his Jehovistic or seed form; otherwise he would have no universe, no continent for the perpetuity of his eternal life. He dwells, therefore, in the generation of the righteous, in the people who rally around and uphold the standard of his laws by allegiance to his standard-bearers—the Messengers of his covenant personal relations with humanity. The devil reigns in those who make void the law by traditions of traducing fallacy concerning the personality of God and the purpose of his laws of being. When men like sheep have gone astray and turned, every man to his own way, “God is not in all their thoughts.”

The downward or outward way, the evolutionary way, is the broad road that leads to destruction, to disintegration, and to the vanishing points of terminal transformation and returning of energies. The upward or involutionary way of man is the exalted way of construction and the absorption of the life of all things surrendered in order of law by the processes of evolution and ultimate dematerialization. The unfolding blossom yields all its progressive potencies to the infolding fruit seed. Men wander away from God, as it were, to find him. They get lost, and when they know it they grope in darkness, if happily they may find him; and the wayfaring man—the man in the way of the Lord, finds them, gathers them in and leads them or infolds them in the way, the upward way of life everlasting, the form of God.

The sun is the storehouse of all the known energies of the physical universe. Every element in the universe reaches its static plane in the ordained relations of each cycle and point of terminal transformation, and yields its levic energies to this storehouse and its Stone of transmutation. The Israel of God that becomes in time Lo Ammi, “without God and without hope in the world,” is the description of man’s present lost estate. The world today is practically without a known God.

Thousands await the appearing and kingdom of One of whom they have heard but do not know, in any scientific sense of that word. He must again be revealed in the flesh, in the veil of personality, to be scientifically—actually and practically, known.

It is written that the wicked shall be turned into hell with all the nations that forget God. A wick is for the burning of oil. It is a good thing to be wicked if you have oil in your lamps, and are trimmed for the burning—to give light. The holy oil, the wisdom and love of God, is for the anointing of the wicked, that they may burn well and regenerate in the world the energies of divine light and heat, by the consummation which attends the destruction of their wickedness. The holy oil, in the purest quality of its scientific degree, is the science of the personality of God. “That wicked to be revealed” is the man of sin who, having forgotten God, wants to know him by the application to himself of that science which destroys his wickedness and reveals God within him. “No man shall see God and live,” it is written. Moses saw God and died, and God buried him in the valley of Moab. Moab means the Father’s seed—the seed of Abraham, which seed is Christ. God knew Moses as his own natural personality, and Moses knew God as the law of his divine being, written on his heart, which he learned to obey through the instruction of suffering. Through obedience he became, in the fulness of times, the fulness of the Godhead bodily.

What was true of Moses will be true of thousands of Abraham’s descendants from the seed of Christ. Those who had the seed of Christ planted in them at the beginning of the age, which imparted to them the spirit of the life of the law of Moses fulfilled, will—in the order of law—come to recognize the prophet of the science of that law as the seed of promise in fulfilment. The holy oil with which he will anoint them will burn these wicked, and by the light of this burning they shall see God and die as men of sin, to be made alive in Christ—the Light of the world. The precipitates of these burning men of sin, their natural energies and basic elements which pertain to the flesh from beneath, shall be returned into hell, the spheres of mortality, to subdue and reduce them to order in obedience to the laws of divine and orderly progression. All the levic energies belonging in the order of law to the solar sphere, will be absorbed into it, and shine forth from the wisdom Stone of solar radiance as the righteousness of Eloah Jehovah manifest in his many Sons, the personalities of the Gods. “And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.”



The kingdom of righteousness will not come to the world through any method but that of the coming of the Lord in the divinely appointed order. There will be no improvement in human conditions until God baptizes the world with the fire of purification.

If Christ the man involved the children of the resurrection, as he must have done if he was the firstfruits, then the sowing of himself in the race (church) by the operation of the Holy Spirit, constituted the sowing of the good seed.

The Inevitable Law of Compensational Progress.

All Differences to be Righteously Adjusted by the Lord God; Advancement of the Colored Race in the Order of Law; Solution of Race Question in the United States.

AMANDA T. POTTER.

SAUL OF TARSUS was told that it was hard for him to kick against the pricks. These pricks are the seven polate *points* of love and wisdom; they are the seven Spirits of God, six of whom had already manifested. Their office is to revitalize the world of humanity through baptismal function. It was through the function of baptismal illumination that Saul became Paul; that he saw, spiritually, the light emanating from the throne and altar of God; that he listened to the Deific voice that remanded him from the path of persecution to the highway of devotion. The seventh baptism is now in order—the dissemination of the seventh Spirit of God, which will free the present time from the throes of opposition to the adjustments that make for the re-creation, and hence the perpetuation of the universe.

Creation is *re-creation*. The vidual human frame, which is in a measure the analogue of the universal structure is, until its dissolution, in constant process of re-creation. All universal phases partake of the same determination. All universal forces forever combine in new creations; if you will, for though but re-creations, they are genesis to their epoch. Neither evil nor good withholds its tribute to the supreme re-creation—the Sons of God, who enfold and constitute the righteous kingdom. From inception to finish of this ultimate design, whenever the wrath of man interposes, the wisdom of God causes it to praise him. Twenty-four thousand years ago, under like conditions like races peopled the earth. The white race was culminating its onward march, in the Sons. The blacks were becoming the progressive type. We of this day are the product of the then declining white race commingled with the advancing black race. It was the union of a less degenerate *physique* with a more advanced spirit.

The colored man of America was stolen from the wilds of Africa through the lustful wrath of the white man. To the Messenger (whose afflatus will constitute him the fulfilment of the prophecy: "In chains they [the Ethiopians] shall come over, and they shall fall down unto thee, they shall make supplication unto thee"), the black man shall say: "Surely God is in thee; and there is none else." Again, the lustful wrath of man planted the white strain in the Ethiopie in advance of the moot of what should be done with him. A large per cent of the ebony was bleaching: while its presence was yet so precious as to call forth the preserving services of the bloodhound. The question, "What is to be done with the white race in America?" was being practically answered before it was formulated. This co-infiltration covertly begun, will proceed under appreciated law. To argue that the black has a set status beneath the White, that should by law be enforced, is to deny

the spirit and letter of our Constitution as affecting our citizens.

Lincoln, honored by both races; Lincoln, to whose genuineness more than to another's the black people owe their freedom, believed that the physical difference between the races would forever forbid their living on terms of social or political equality. He saw in color the righteousness of inferior and superior. His perception was born of its time and teaching; a hither period is fraught with this righteous instruction: "The equality of the *now* black race with the white, can only come in the free opportunity of the black to acquire that equality through his power of demonstration. Give him opportunity and sustain him in his effort to advance. Let him show himself the peer of his fortunate neighbor, if he can, who should then yield gracefully to his achievement. This is all the black race asks, and this it has a right to demand." (KORESH.)

Some days ago a bright young colored woman, in speaking of the status of her race, remarked to us: "We do not desire the white people to receive us on a social footing. In our own social gatherings we meet persons superior to the white people existing under the same circumstances." At first blush, (and prejudice does not recover from the first blush) this seems unwarranted by evidence. While the writer would not be strenuous in vindication, she will make reference to the discourse of a Bishop to his charge in one of the southern states, as corroborative: He informed his parishioners that the less affluent were neglecting the steps of which the colored people were availing themselves. It was to the effect that the colored mother in poverty, gave her child its portion of corn bread for breakfast, dressed it as she was compelled, and *sent it to school*, while the white mother in similar stress, allowed pride to deny her child an education. Similar methods, practiced during the last thirty years, are showing their fruitage in both races. He pointed the warning finger to a sequent ignorant, thriftless white class outstripped by the Negro.

The desire for attainment on the lines of culture, refinement, and intellectual power, is intense in the intellect and will of the black race. If this yearning is met in a spirit of helpfulness, results will be more rapid; but in any case the results are a certainty. The hope of the perpetuity of the sensual whites, the hope of the perpetuation of the blacks, lies along the lines of universal law as pertaining to absorption and assimilation. Negro advancement is an important factor in compassing these states. The greater his mental perfection, the greater his power to realize his supreme aspiration—the possession of a white skin. Said a woman whose colored blood but little more

than indicated her African origin: "I would endure to be flayed alive if so I might possess a white skin." An intelligent mulatto remarked in our presence that "God never gave another curse so great as a black skin;" and in various degrees of intensity the race echoes this sentiment.

The spirit of selfishness which stole the colored man from the wilds of Africa to wear away his life in unrequited service, would now gladly deport him to the land of his fathers, though it be strange and ab-

horrent to him. It is wholesome to remember that the colored citizen has just as many rights as the white citizen. The American government has as little prerogative in deporting an unwilling black, as it has in deporting an unwilling white. Fortunately for this less-favored class, Uncle Sam has established no penal colony. Right here in the United States will the destiny of the blackamoor be solved, and the seventh baptism will overcome for us the kicking against the pricks.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

OUT OF THE DIM PAST, silent and grim, looms the Sphinx, a perpetual reminder of a civilization that was mightier than ours. Older than the oldest pyramid, her age no man has told. Once upon a time, according to the ancients, those dumb lips spake, and every wayfarer who lifted his eyes toward that great stone face met the same question. There she stands in the sands of the desert, a monument of mystery. The wise and the simple, the child and the sage, are all intent upon the riddle: "What is man?" The greater number are too busy with their own conjectures to take heed of facts. Since no man has been found to solve the threefold mystery of spirit, soul, and body, God must send a man to solve it for the world. The Sphinx means the strangler, and traditions used to say that the monster devoured those who failed to reply to her questions. One man alone gave the right answer. This was prophetic. The processes of natural generation ending in death throttle every pilgrim in the caravan, until One who is sent from God proclaims man's destiny and expounds the laws of life. The woman is bound to the animal and cannot escape from lower sense life until One comes to deliver her from bondage in the desert among the shifting sands of time's great hour-glass. Science is seeking to uncover the soul and put its finger upon the vital principle, but what is its point of departure? Pathology dissects dead tissue; anatomy examines the framework; physiology watches the processes of organic life, while the experimental psychologists began with the avenues of sense. The real value of their work and the movement begun by Weber in 1846 lies in the conception, albeit vague, of some reciprocal action between mind and body. It is a step in advance of the notion of the soul as some extraneous force. A totally different point of departure is furnished by the law of the correlation of matter and spirit discovered in 1870 by the Founder of Koreshan Science. This reverses the process of carefully tracing the progress of sensations from nerve extremities to the brain. Lacking a comprehension of alchemical law as it inheres in mind, psychology cannot realize its hopes of finding the soul. A human body is maintained in what is termed a state of vitality so long as combustion of corpuscles continues. Each cell is the nexus of metamor-

phosis where pneumatic and psychic energies are constantly materializing into matter and where matter in the form of the solids and fluids of the body, is as constantly dematerialized and reconverted to soul and spirit. Now let the Sphinx crumble, for a traveller in the highway of Righteousness has guessed her riddle.

There is a general belief that truths are best represented by straight lines. This conception as applied to modern theology has resulted in the idea of man's evolution toward an infinite and incomprehensible Deity, who may be approached but can never be reached. The beautiful concept of the cellular universe, with concentric layers of varying density from the ethereal solar nimbus to the outermost environ of pure gold, gives the corresponding concept of every truth as a perfect cell. The straight line has its office, but it is not an independent one. It serves to indicate relations. For example, the premise of the Cellular Cosmogony is structured upon the chord—but it is the *chord of an arc*, a definite portion of the perfect circle; the chord, alone, out of relation to the curve would not express completion. The rectiline represents the life of righteousness or the path of human progress toward God, as exemplified by the Righteous Man. Hence he is seen in vision by the seers, with the plumb-line. He is the diameter which joins center and circumference; he is also the chord uniting two units of the circumference. Nothing but purity of life communicated from the Lord will ever form a bond of union between any two members of society polarized in the natural state of enmity, not love toward the neighbor. Every truth, then, is a cell—a sphere, not a hemisphere; so when one half is presented, the mind needs to embrace both. It is dangerous to make the hemisphere the standard of truth.

Sacrifice in itself is bitter and repugnant. As a mental concept, it must be rounded out by the idea of substitution. No man can forsake his old loves until something better takes their place. No one but the Lord can propose anything nobler. The tender provision which renders it possible for man to cut off that which is dearest to him and lies hidden in the very core of his heart, is prefigured in the sacrifice of Abraham. The joy of earthly

relationships will be replaced by the heavenly unity of divine order in those who show their faith by voluntary submission, as did Abraham.

The university in its broadest aspect is concerned with every phase of life. President Harper's article in a recent issue of the *Saturday Evening Post* is an amplification of this theme. He shows how upon the practical and industrial side, a great institution that provides for the reception of fifteen hundred or a thousand students branches out in every direction. All departments essential to the welfare of a township comprising an equal number of citizens demand attention. There are the building, commissary, and press activities to be organized and developed; each needs a full and efficient corps of workers. The amusement field includes not only athletics but a theatre with concert and lecture bureau. A bank, employment agency, pension system for retired or disabled officers, with a myriad other lines of business, furnish scope for every variety of talent. An institution that rigorously enforces business methods in dealing with practical questions will excel in educational equipment. When the latter phase of work includes the presentation of an entirely new and original system of science, reinforced by proofs so startling as to compel attention, the magnitude of the enterprise is apparent. The educational and industrial possibilities of the Koreshan work in the South invite attention from competent educators and financiers. The vanguard of progress sets toward the equator.

"Thy mercies are new every morning and fresh every evening!" The Psalmist was overwhelmed by the contemplation of the character of the Lord. He saw the great astronomical week divided by seven specific manifestations of the divine presence in visible and tangible form. Each succeeding Messiah represents a different quality of mercy. What is mercy? It is commonly interpreted as a degree of pity or of favor gratuitously bestowed. This view is held in subservience to the popular doctrine of faith without works. It is, therefore, surprising to many to find that mercy refers directly to commerce—that it comes from the classic term for merchandise, and the notion involved is that of exchange of goods. Each representative of the humanity of Deity is the medium whereby exchange of truth and life between interior and exterior spheres is effected. The Lord comes as a merchantman. He does not give away the commodities of heaven. Their price must be paid in full. Yea, let a man sell all that he hath if he would buy the pearl of great price.

The Koreshan chronology agrees with the Hebrew. According to this system time is reckoned on the decimal principle. The Koreshan year begins October 18, the date of birth of the FOUNDER of KORESHANITY. The ordinary method of computing time begins with the unit instead of zero. Hence a person who is sixty years old is said to enter upon his sixty-first year. When his sixty-first birthday arrives he begins his sixty-second year, and so on. By the Koreshan method, he begins to live his sixtieth year dating from that anniversary, and he does not complete it until the sixty-first birthday arrives. A child is not in his first year until he has celebrated one anniversary of his

natal day. Previous to this he has lived only a fraction of a year, zero with reference to the full unit. When his tenth anniversary comes, he has only lived nine full years. This method of dividing time is in correspondence with the ancient tithing system.

One of our exchanges cites the following proposal, evidently made seriously, not at all as a practical joke. It seems that an eminent bacteriologist after years of study and experiment has succeeded in discovering and propagating what he has named the "master microbe," a monster so fierce and voracious that it will at once despatch all lesser varieties of its own species. It is said the man of science proposes to inoculate every child at birth with the master microbe. That the microbe is a scavenger not inimical to health, but having a definite function to perform in the economy of the animal system is a fact that Koreshan Science has repeatedly maintained. The germ theory evidently reaches its ultimatum in this scheme to institute a kind of microbe trust in the human system and secure safety by allowing the greater to swallow up all the smaller corporations.

The remedy for the bite of the fiery flying serpents in the wilderness was to gaze upon the brazen symbol of divine wisdom. The devastation of truth and good in the Christian church now, represents the wilderness state and the heresy of salvation by faith in the blood of Christ without performing the works of the law, is the plague of serpents that prey upon its members. The brazen serpent that is lifted up for healing is the unity of truth and good in the Personality who proclaims the true doctrine of the Humanity of Deity and the necessity for works of righteousness as precursory to that unity.

In order to clearly distinguish between the called and the chosen, let the student remember that God's chosen people are limited to the Sons of God, 144,000 in number, who constitute the bride and bridegroom. The called are those outside the supreme order who come into the marriage supper as invited guests to partake of the bounties richly spread. Having only this share in the wedding feast now, in another age they will come into conjunctive unity in their turn. Then, being wedded indissolubly to the Lord, they are dispensers to many from the tables again spread.

Personal acceptance of Koreshanity involves two revelations. The first is a revelation of God; this is fraught with joy and love. The second is a revelation of self; this is fraught with fear and pain.

To what shall the beauty of holiness be compared and whereunto may it be likened? It is like some snow-crowned peak rising above the clouds, bathed in the bright celestial rays.

Brass is an amalgam of different metals and may well represent the perfection of character resulting from faith shown by works, ultimating in unity with the Lord.

He who is the beginning of the creation of God must be the inceptive point of art and science.

Variety in unity is the expression of beauty.

Editorial Discussions and Miscellany.

LUCIE PAGE BORDEN.

The Mission of the True Prophet.

EDITOR FLAMING SWORD:—I herewith take the liberty of intruding upon your time and space again, and imposing upon your patience and forbearance in requesting you to answer the questions herewith asked: (1) KORESH claims to foretell great events that are to take place in the near future. Why should he not correctly foresee minor ones? Is it impossible for him to foretell such events as President McKinley's assassination, how the Chinese war would end, or, in fact, any of the important world events that have recently transpired? When the Chinese war was first inaugurated, KORESH wrote several articles in regard to the situation, giving his opinion of what *might* result therefrom. Indeed, he seemed to be sure that it was the beginning of the end; but the "haythen Chinees" did not assume an offensive warfare, and now the troubled waters have smoothed down again and the world wags on in the same old way.

(2) I have been trying to figure out how it is that a man claiming the *power* and *wisdom* that KORESH does, must needs let any one of his staunchest adherents suffer sickness and pain for a number of weeks. The healing of bodily sickness, even of the worst kind, seems to me a very small thing in comparison to the wonders to be performed when he passes "to his fathers." If KORESH has no more control over mere physical ailments than any other M. D., how can I believe that he will accomplish the greater task of conquering death?

(3) By the way, what means do you employ in the treatment of physical and mental disease? These questions are not asked in a spirit of malice or irreverence, but because I desire an explanation of what at present looks to me like inconsistency.—W. B., Orange, Texas.

(1) Every *true* prophet has his specific mission, for which he is sent and ordained. The character of this mission corresponds to the need of the world at any given epoch. He will make everything subservient to the accomplishment of his great commission. He will set before the world *what is necessary to be known*, and events will prove the veracity of his utterances. The mission of the Messenger of the Covenant is to proclaim truth in ultimates,—to teach the science of natural things, and the laws that govern the acquisition of immortal life in the body. He enunciates *principles* which have a specific as well as a general application. In

connection with the declaration of law, he may see fit to show definitely what will transpire in a certain quarter, or he may simply make a general statement to the effect that certain events in consonance with the operation of these principles are in order. He may not know in detail, or he may not see fit to say how much will come to pass. He speaks from one point of view; the world speaks from another. His conceptions are magnificent in grandeur and scope, for he stands in the midst of the radiant beams of divine truth. His language embraces the cycles of eternity, and his eye pierces past and future. The world is swift to say that his predictions come to naught, but the world is near-sighted and impatient. It cannot grasp the intricate relationships existing between things widely remote in time and space. An apparent contradiction sometimes follows immediately upon prophecy to be fulfilled in an absolute sense at a later period. The hearer usually misconceives the whole subject, because his mind has not amplified to embrace it in all its bearings. Fortune telling does not belong to prophecy. Wisdom must discriminate between them. Who shall say that the Chinese war was not the beginning of the end? Who shall say how near that end may be, or trace the import of the train of events set in motion by a disturbance apparently slight?

(2) The healing of the physical body is indeed so small a thing in comparison with the attainment of immortal life that it constitutes no proof of power and ability in the Messenger of the Covenant. There are healers galore whose psychic and pneumatic energies are directed to the restoration of suffering mortals from sickness. But their patients only fall from one disease into another, dying at last as all men who remain upon the plane of sensual generation must die. The Scriptures distinctly teach that the various manifestations of error in the last days will be characterized by the ability to work wonders calculated to deceive the indiscriminating. KORESH has set before him

the supreme object of healing the world through "the destruction of iniquity and all the concomitants of sin." Those of his disciples who are able to make an application of the principles of polarization and substitution which he inculcates, experience commensurate relief. Any given case of illness presents factors peculiar to itself. Every human being is to be saved *in his order*. God himself cannot transcend laws which are the expression of his own nature. He cannot force a person who belongs in one category into another. KORESH claims to understand the interaction of forces between patient and healer, requisite to restoration from disease. Some remarkable cures have been wrought through his agency, where recovery was in the order of law; but his mission is distinctly to proclaim the science of immortal life which he is prepared to *demonstrate*.

(3) The treatment of disease in the Koreshan body is subject to the patient's choice. He is given the fullest latitude. If he desires material remedies, they are provided, with the best medical attention from regularly trained and licensed physicians. Where he prefers to rely upon spiritual aid, he is advised that scientific mental healing depends in all cases upon his own ability to put himself into such an attitude that he may benefit from the influx of the communistic body. The writings of the FOUNDER of Koreshanity contain an exposition of mental healing as related to specific brain centers that is clear, succinct, and scientific. The whole subject is treated in a masterly way from an entirely original point of view.

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NOTICE.

We call the attention of the members of the Society Arch-Triumphant to the fact that it will greatly facilitate our work and increase our fund for carrying to others a knowledge of Koreshanity, if they will remit at their earliest convenience the yearly dues as subscribed to on their cards of application for membership.

Respectfully,

VIRGINIA H. ANDREWS,

Sec'y K. U.,

6310 Harvard Ave.,

Chicago Ill.

Great Plumb-Line Experiments. Silent and Startling Testimony Concerning the Earth's Concavity.

Plumb-lines 4,250 Feet Long Hang Farther
Apart at Bottom of Tamarack Mine
than at the Top.

At the Tamarack mine there has recently been conducted an experiment of the deepest interest to the engineering world. In the test made there was nothing new in principle, but the actual facts are such as to make it unique. In fact, it stands alone as an undertaking in mining engineering that may lead to certain new conclusions as to the laws of gravitation. Though to the mining engineer the result was not just what had been expected, discoveries were made that to the scientific world in general may prove of value. A plumb-line dropped a distance of 4,250 feet is certainly something unusual, and a pendulum swinging to and fro 4,250 feet from the stationary point is out of the ordinary.

From the new No. 5 shaft, the deepest perpendicular shaft in the world, it was desired to cross-cut a distance of 800 feet at the twenty-ninth level, or 4,250 feet from the surface, over the lode. Already from the twenty-ninth level of No. 2 shaft, which is 3,220 feet at the surface from No. 5, there was a cross-cut of 2,200 feet to the lode and a drift on the lode, from this cross-cut, 460 feet in length. In order to do this, it was necessary to give the men working away from No. 2 shaft the proper direction. Already they had at the mine office a survey, from which it would have been possible to have begun work, but it was desired to verify that. It was made some years ago, and the engineers thought that the opportunity of satisfying themselves as to its accuracy was at hand. They therefore began their preparations, and the dropping of the plumb-line was the first step.

Preparation for the Experiments.

The idea was to drop two plumb-lines down the shaft to the twenty-ninth level, then to take observations both on the surface and down in the mine, using the same data. After this had been done at the new shaft, it would then be necessary to repeat the operation at the old shaft, when it would be possible for the engineers to give the miners working away from the old shaft and toward the new one the proper directions to make them meet the men working away from the new shaft and toward the old one. The idea was a simple one, and one that is known to all mining men. It was realized that an unusual line in length was to be experimented with, and so the engineers began to make tests in order

to settle upon what sort of a line should be used. No. 24 piano wire was finally settled upon, but thorough tests were made before the real work was begun. The wire selected was of steel and possessed a tensile strength of 350,000 pounds to the square inch. A piece thirty feet long was taken for the test. It was suspended and weights gradually added until it parted after 154 pounds had been fastened to it. This was quite satisfactory to the engineers, and the preparations for dropping two lines of No. 24 wire down the shaft a distance of 4,250 feet went on.

A small two-cylinder hoisting engine, operated by compressed air, was placed at the mouth of the shaft, which is a five-compartment affair, measuring 29.2x8.10 feet. The engine was provided with loose running drums with grooves turned in the wooden lagging for the wire to be wound upon. Pulleys were placed over the shaft, and the wires were lowered after weights had been placed upon them after the manner of lowering any sort of a line.

Method of Dropping the Plumbs.

It was necessary, of course, that each wire have something attached to it to carry it down. It was not thought best, however, that common weights be used, as it was feared they would in some manner get caught in the timbering and ruin the whole experiment. Two balloons were therefore constructed. They were each ten feet long and built entirely of wood, weighing twenty pounds. They were two and one half feet in diameter at the center, tapering to a point at either end, and were made of slats so that a lantern hung in the center cast its light about and the progress of the balloons could be watched from above and from below. Thus equipped, the lines were dropped. In just half an hour the 4,250 feet had been reeled off and things were about ready for the actual test. Absolutely no difficulty was experienced in dropping the lines; they went down without interference from anything, and perhaps the most difficult part of the experiment was the most easily accomplished.

It was now desired to get the lines as far apart at the surface as possible, so eight-pound plumb-bobs were substituted for the balloons. It was feared to lower the lines too near the timbering, for it was not desired to have the balloons come into contact with anything on the way down; for this reason the pulleys over which the wires ran at the surface were not placed as far apart as was possible. With the balloons out of the way,

the distance between the lines at the surface was increased to 17.58 feet. When this had been done, fifty-pound cast-iron bobs were substituted for the eight-pound ones, and the wires stretched a distance of fifteen feet. They were cut to the proper length, and then the bobs were immersed in pails of engine oil in order to kill all the vibration possible. Here something unlooked for happened; the wires shortened up twenty-five inches because of the buoyancy of the oil.

Startling Downward Divergence of Plumb-Lines.

President F. W. McNair, of the Michigan College of Mines, was present and he next conducted an experiment with one of the lines as a pendulum. The bob was drawn aside one foot and fastened with a thread. He then set his instruments, and the thread was burned. The great pendulum swung back and forth, but again great surprise resulted. In twenty minutes the bob came almost to a standstill, which was something the observers were not prepared for. It was, however, explained by the fact that water was continually dropping down the shaft and evidently exerted a restraining influence. Thirty-six hours from the time the work was begun, the engineers had finished and the lines had been drawn back to the surface. It required half an hour for the engine to hoist the wires. The balloons were replaced, and the two lines were taken to the surface with no difficulty.

At the other shaft the same phenomena were noticed, and with very little change except that the *divergence* of the lines was even greater. Lead bobs instead of cast iron were used, but no change resulted, as there was a *divergence* of one tenth of a foot the distance between the wires at the surface being 12.6 feet, and *down* in the mine 12.7. Several explanations have been offered for the fact that the wires supposed to hang parallel to each other were *farther apart 4,250 feet below the surface than they were at the surface*, but no one has suggested anything that seems to cover the question. It seems to be the general opinion that attraction or repulsion somewhere accounts for the phenomenon, but where it is and why it should be no one knows. Were there no disturbing forces at work there should be a slight convergence—Special Correspondence to the Milwaukee *Sentinel*, from Calumet, Mich.

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So Called Lost Arts.

Striking Extracts from a Lecture by
Wendell Phillips.

The most popular lecture ever delivered by Wendell Phillips was on the lost arts. It was one of the first of his lectures, he having delivered it in 1838. So great was its popularity that he gave it thereafter for thirty-five years, or until his voice failed him. It was the only one of his lectures that he did not commit to writing and he was constantly adding new matter to it, or shifting the old in sharp contrast with some occurrence of the day. At last it was taken down by a stenographer, un-

known to him, and written out as it now stands in his published works. We select the following notable extracts:

"Taking the metals, the Bible in its first chapters shows that man first conquered metals there in Asia, and on that spot today he can work more wonders with those metals than we can.

"One of the surprises that the European artists received when the English plundered the summer palace of the King of China, was the curiously wrought metal vessels of every kind, far exceeding all the boasted skill of the workmen of Europe.

"Mr. Colton, of the *Boston Journal*, the first week he landed in Asia found that his chronometer was out of order, because the steel of the works had become rusted. The *London Medical and Surgical Journal* advises surgeons not to venture to carry any lancets to Calcutta—to have them gilded, because English steel could not bear the atmosphere of India. Yet the Damascus blades of the crusaders were not gilded, and they are as perfect as they were eight centuries ago. There was one at the London exhibition, the point of which could be made to touch the hilt and which could be put into a scabbard like a corkscrew and bent every way without breaking, like an American politician. Now, the wonder of this is that perfect steel is the marvel of science. If a London chronometer-maker wants the best steel to use in his chronometer he does not send to Sheffield, the center of all such science, but to the Punjaub, the empire of the seven rivers, where there is no science at all. The first needle ever made in England was made in the time of Henry III, and made by a Negro, and when he died the art died with him. Some of the first travelers in Africa stated that they found a tribe in the interior who gave them better razors than they had. The best steel is the triumph of metallurgy, and metallurgy is the glory of chemistry.

"In Boston the Pelham hotel, weighing 50,000 tons, was moved fourteen feet, and they were very proud of it, and since then they moved a whole block of houses twenty-three feet. But there is a book telling how Domenico Fontana of the sixteenth century set up the Egyptian obelisk at Rome on end, in the papacy of Sixtus V. Wonderful! Yet the Egyptians quarried that stone and carried it 150 miles and the Romans brought it 750 miles more and never said a word about it. Mr. Batterson, of Hartford, walking with Brunnel, the architect of the Thames tunnel in Egypt, asked him what he thought of the mechanical power of the Egyptians, and he said: 'There is Pom-

pey's pillar; it is 100 feet high, and the capital weighs 2,000 pounds. It is something of a feat to hang 2,000 pounds at that height in the air, and the few men that can do it had better discuss Egyptian mechanics.'

"Take canals. The Suez canal absorbs half its receipts in cleaning out the sand which fills it continually and it is not yet known whether it is a pecuniary success. The ancients built a canal at right angles to ours because they knew it would not fill up if built in that direction and they knew such a one as ours would. There were magnificent canals in the land of the Jews, with perfectly arranged gates and sluices. We have only just begun to understand ventilation properly for our homes, yet experiments at the pyramids in Egypt show that they were ventilated in the most perfect and scientific manner."

The wonderful canals in New Mexico and Arizona, built nobody can tell how many centuries ago and which are to this day in a state of astonishing preservation, had not been discovered when Wendell Phillips was before the public as a lecturer. Had he known of them he would have alluded to them for illustration with great effect.

"The railroad dates back to Egypt. Arago has claimed that they had a knowledge of steam. A painting has been discovered of a ship full of machinery and a French engineer said that the arrangement of this machinery could only be accounted for by supposing the motive power to have been steam. Bramah acknowledges that he took the idea of his celebrated lock from an ancient Egyptian pattern. De Tocqueville says there was no social question that was not discussed to rags in Egypt.

"Well, say you, 'Franklin invented the lightning rod.' I have no doubt he did, but years before his invention and before muskets were invented, the old soldiers on guard on the towers used Franklin's invention to keep guard with it, and if a spark passed between them and the spearhead, they ran and bore the warning of the state and condition of affairs. After that you will admit that Benjamin Franklin was not the only one that knew of the presence of electricity and the advantages derived from its use. Solomon's Temple, you will find, was situated on an exposed point of the hill. The temple was so lofty that it was often in peril and was guarded by a system exactly like that of Benjamin Franklin."

On the subject of glass in the ancient world, Mr. Phillips says: "I have heard that nothing had been observed in ancient times which could be called by the name

of glass—that there had been merely attempts to imitate it. I thought they had proved the proposition; they certainly had elaborated it. In Pompeii, a dozen miles south of Naples, which was covered with ashes by Vesuvius 1,800 years ago, they broke into a room full of glass; there was ground glass, window-glass, cut glass, and colored glass of every variety. It was undoubtedly a glassmaker's factory. So the lie and the refutation came face to face. It was like a pamphlet printed in London in 1836, by Dr. Lardner, which proved that a steamboat could not cross the ocean, and the book came to this country in the first steamboat that came across the Atlantic."

It was an omission, apparently, that he had so little to say on the subject of glass. The coloring of glass as the ancients practiced the art was among the lost arts. The glorious church windows of the first Christian centuries were only imitated in later centuries by painting upon the surface of the glass. But, since the death of Wendell Phillips, this lost art has been found. It was found by an American, the artist Le Farge, and now this country is making decorative and memorial windows that equal any that are in the ancient cathedrals. The colors are in the glass.

* * *

The Central Truth of the Covenant.

The great central truth upon which are founded the hopes of the world, is the unity of God and man. The perfection of the covenant is consummated when the intellect is so amplified and exalted as to comprehend the great truth that God and man are one; and this truth is manifest when God and man are made one in the perfect or everlasting covenant. He who looks for the coming of the Lord and desires his appearing, and cannot behold through an illumined perception the humanity of God, looks yet in vain; he is still an infant in his swaddling cloth.

The Hebrew word which is rendered covenant is *berith* or *beriyth*, and has direct reference to the mutilation of sacrificial victims on concluding agreements or compacts. The root word is *bara*, to cut up or divide, especially in preparation for food. The word literally means to eat together, and as having reference to a covenant between God and man, signifies a correlated (reciprocal) appropriation of the two natures, that the two become absolutely no more two, but one God-man—Theo-anthropos. In the ratification of the first covenant or eating together, God and man were one in Jesus; and he being the sign of the first covenant, was the

Bread from heaven. When His body was divided in his translation and appropriated by his Disciples, the covenant was effected—that is, the eating or appropriation was performed. That was not the perfect covenant or conjunction, because it did not save the body of the church. When the body is redeemed, then will be consummated the perfect covenant, eating, or appropriation, and God will be manifest in his outward structure, his Angel, in whom he resides as his everlasting habitation.—*HERALD OF THE COVENANT*, May, 1879.

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Wonders of the Spider.

Marvelous Spinnerets which Emit Thousands of Microscopic Films of the Gossamer Threads.

One of the most interesting features in the economy of spiders is their power of emitting slender threads of a silk like substance called gossamer, with which most of them construct mesh-like nets, and a few long, dangling cables, by which they are buoyed through the air with nearly as much facility as though they had been furnished with wings. The apparatus provided by Nature for elaborating and emitting this gossamer is a beautiful species of mechanism. Within the animal there are several little bags or vesicles of a gummy matter; and these vesicles are connected with a circular orifice situated at the abdomen. Within this orifice are five little teats or spinnerets, through which the gossamer is drawn. It must not be concluded, however, that there is only one film of gossamer produced by each spinneret; the fact is, these teats are studded with thousands of minute tubes too small for the naked eye to perceive, and each of these emits a thread of inconceivable fineness. These minute tubes are known as spinnerules, and the films which proceed from them unite like so many strands of a rope to form the thread of gossamer by which a spider suspends itself.

The finest thread which human mechanism can produce is like a ship's cable compared with the delicate films which flow from the spinnerules of the largest spider. The films are all distinctly separate on coming from the spinneret, but unite, not by any twisting process, but merely by their own glutinous or gummy nature. Thus the spinning apparatus of the disdained spider, when viewed by the eye of science, becomes one of the most wonderful pieces of animated mechanism known to man. The animal has great command over this apparatus, and can apply it at will as long as the

receptacles within are replenished with the gummy fluid; but as soon as this gum is exhausted, all its efforts to spin are fruitless, and it must wait till Nature, by her inscrutable chemistry, has secreted it from the food which is devoured.—*Chamber's Journal*.

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Two Kinds of Thieves.

The Punishment of Robbers on a Small Scale, and the Social Prestige of Men who Steal Millions.

You say, the law makes war upon thieves and robbers. But what is a thief or a robber? Persons who claim the right to live without being useful, at the expense of society, you will answer. But cast a glance over your society and you will find that it is swarming with capitalist thieves of all kinds, and that, far from punishing them, your laws are made for the express purpose of protecting them. Society punishes laziness in the poor—the tramp is sent to the house of correction, the workman who quits work without having some means starves with his family. But the case is different with the capitalist class. For the rich, laziness is held up as an ideal.

Our present economic system awards the pleasure of doing nothing to those who can succeed, by no matter what means, in living well without being useful. You punish as a thief the unfortunate who, having no work, risks imprisonment to get hold of a piece of bread to satisfy his hunger; but you take off your hat and bow to the millionaire monopolist who, by the help of his capital, has cornered at a bargain some of the things necessary for the consumption of all, that he may sell them back at an enormous profit.

You punish the criminal who victimizes another to gratify his own taste for idleness and debauchery, but who inculcated in him this taste for idleness and debauchery, if not your society? You punish the man who operates on a small scale, but you support a whole army over sea at the Philippines, to operate on a large scale against a people unable to defend itself. And as for the exploiters who not only shorten the lives of working people by overwork, but who exhaust entire generations and cripple others yet unborn—for such exploiters you have the very highest respect and good-will, and if need be you put at their service all the forces of your society—the school, the church, the courts, and the military power. Your justice cannot find rigors enough for the thieves in rags, but it protects those who operate upon a whole class or an entire nation!—*Social Democratic Herald*.

American Periodicals.

Over 21,000 Papers Published in the United States; Table of Growth by Decades.

That the United States is the greatest nation of newspaper and periodical readers in the world is generally conceded. Some interesting facts and figures corroborative of this statement are brought out by Ralph McKenzie in a New York *Evening Post* interview at the close of a three years' study of the subject, whose complete results are to appear in a history of American journalism. Mr. McKenzie is attached to the periodical department of the Congressional library, and the work, which will contain, besides the historical sketch, a complete compilation of the names and founders of American newspapers, is being published by the librarian.

Mr. McKenzie presents the following table showing the growth of periodicals throughout the nation by decades:

	1900.	1890.	1880.	1870.	1860.	1850.
Daily.....	2,200	1,731	971	574	387	254
Weekly....	15,681	12,721	8,633	4,295	3,173	1,902
Tri-weekly	60	40	73	107	86	115
Semi-weekly	515	214	133	115	79	31
Bi-weekly	65	—	40	—	—	—
Monthly...	2,328	2,247	1,167	622	280	100
Semi-monthly	261	—	160	96	—	95
Bi-monthly	47	—	13	13	—	5
Quarterly	156	271	116	49	30	19
All others	12	392	78	—	16	4
Total.....	21,325	17,616	11,384	5,871	4,051	2,525

Mr. McKenzie found the comparison with Europe to be one of the most interesting features of his work. He says that as early as 1830 the United States, with a population of less than 13,000,000, published more periodicals, newspapers included, than all the countries of Europe together; that 50 years later the excess amounted to 600, and that we are still far in the lead. But many of our immigrants cling to their own language, and there is a large showing of American periodicals in foreign tongues. The Italians have 35, the Norwegians 67, the Poles 39, the Swedes 64, the Germans 651, and the French 49.—*Grand Rapids Chronicle*.

* * *

Reaching the End the of Old Dispensation.

We have now reached an epoch in the course of events that marks the end of one duration or age. In the universal or general aspect, we have come to the extremity or limitation of the arterial branches of the grand sensual man, to the point where the mutations must take place that are essential to the supply of the interior or functional being, with the forces generated in the changes which convert the blood-cells of the universal man to soul-force, to material tissue, and to venous blood. In a word, we are at

the feet and the hands of Nebuchadnezzar's image; to the feet, part of iron and part of clay, mingled with the seed of man, and in view of the fingers of a man's hand and the handwriting on the wall. We have reached this point through a regular succession of events in the course of development—the development of the New Man and the extremity or limitation, through decline, of the old man or age of the world.

In reaching this extremity, we come to the period when Belshazzar holds his impious feast. The hands and feet correspond to the will and the intellect. The will is the seat of life of the regenerate man, and the seat of death of the sensual man. The intellect is the seat of knowledge. In the sensual man, the will and the understanding are at variance, and their antagonisms finally terminate in the destruction of the old structure.—*HERALD OF THE COVENANT*, 1879.

* * *

The World's News.

Oct. 16.—President Panama canal company arrives in United States.—Episcopal conference votes against canon to prevent re-marriage of divorced persons.—29 students of Missouri University suspended for hazing.—American Exposition will be held in Crystal Palace, London, during the coronation festivities.—French aeronaut fails to cross Mediterranean in balloon.—Navajo chiefs en route for Washington to ask for partition of reservation.—All trace of Miss Stone lost at Washington.—Madame Sarah Grand arrives in New York and will make lecture tour in America.—Oct. 17.—Five officers of the Brooklyn testify in Schley case; all praise the Admiral's ability.—8 men injured in accident on St. Paul R. R.—Rhode Island Republicans nominate William Gregory for governor.—Germany sends two warships to Venezuela.—Expedition from Sweden starts for south pole.—Oct. 18.—Death of John S. Pillsbury, Ex-Governor of Minnesota.—Lama visits Japan.—Contract made in New York for automobile with speed of 70 miles an hour.—Mrs. Conger returns to Peking.—Society of American Authors will commemorate the 1,000th anniversary of King Alfred the Great.—Oct. 27.—Quintovalli, the anarchist who accompanied Bresci on his return from the United States, is imprisoned by court on island of Elba.—Oct. 19.—Steamer State of Michigan wrecked by a broken shaft and sunk off White Lake, Mich.—Five men killed and two injured in New York rapid transit tunnel.—Ninth Infantry loses in battle with Filipinos; ten killed, six wounded.—Full agreement between Russia and England concerning Afghanistan, reported in St. Petersburg.—New Eldorado in the Philippines; vast mineral wealth on island of Mindanao.—Oct. 20.—Dr. Lorimer will leave Tremont Temple, Boston, and go to Madison Avenue church, New York.—Ariel Orling, a young Swede, improves on Marconi system.—Great fire raging in Sydney, Cape Breton.—President Roosevelt offends

the South by inviting Booker T. Washington to dinner at White House.—Diplomatic tangle in case of Miss Stone; interference of United States to save her life likely to exonerate Turkey and Bulgaria from responsibility.—Prospect of great strike among French miners.—Carlist and industrial agitations in Spain.—Oct. 21.—Steamer City of Cleveland wrecked in Detroit River; passengers all saved.—Bishop Potter says Booker T. Washington is fit to sit at any table in the land.—Yale celebrates her two hundredth anniversary.—Boers have armed 15,000 Africans within past three months.—English shoe trade in danger from high tariff adopted by Australia.—Another plot against the garrison in Samar disclosed.—Khedive of Egypt will visit Soudan.—New England building at Pan-American burned Saturday night.—Oct. 22.—\$74,610 stolen from Chicago Postoffice; thieves bored through floor of vault.—Brigands name another town for payment of Miss Stone's ransom.—56 Chinese Mandarins condemned to death by royal edict.

* * *

The Flaming Sword's Exchanges.

The Saturday Evening Post.—The issue for October 12 is called the college man's number. President Harper writes upon the business side of a University, giving some clear and sensible ideas in regard to the necessity for careful organization on financial as well as educational lines. Owen Wister's undergraduate impressions of Theodore Roosevelt show three very pleasant aspects of the President's character. Curtis Pub. Co., Philadelphia. 5 cents a copy. \$1.00 a year.

The Teacher's World.—The Personality of the Teacher, by Helen F. Grenfell, is a strong article, terse, and vigorous in expression, elevated in sentiment. Word Stories forms an interesting department. The October number of the World is helpful and suggestive. Bemis Publishing Co., 13 Astor Place, New York City, 10 cents a copy. \$1.00 a year.

Notes and Queries.—A monthly review of history, folk-lore, mathematics, science, etc. Published at Manchester N. H.

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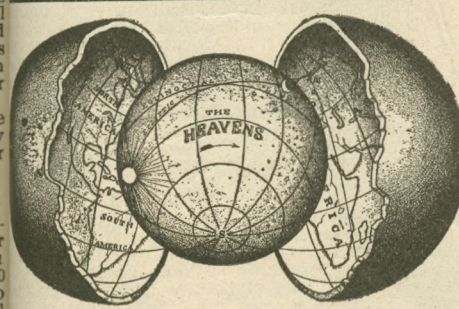
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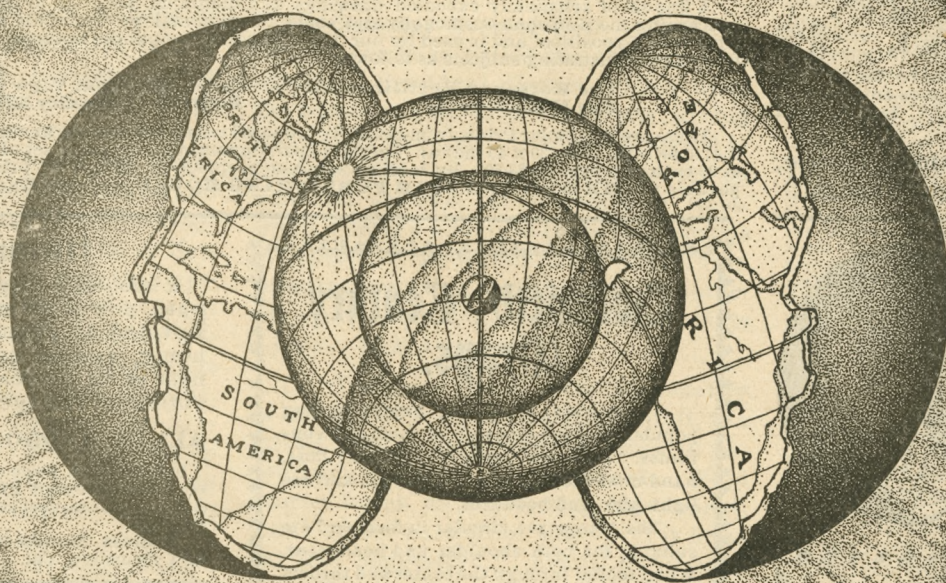
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